

24 forms of Vishnu according to aparajitprccha

The Aparajitapecha separates the icons of Visou into four groups based on yuga and varna, namely Vasudeva, Kroat, Pradyumna, and Aniruddha. Vasudeva is intended for Kṛta, Kṛpā is intended for Tretas, Pradyumna is intended for Dvāpara, and Aniruddha is meant for Kali age. For Brahmana, Kṣatriya, Vaiya, and Sudra, respectively, Vasudeva, Saṁkarsapa, Pradyumna, and Aniruddha are auspicious names. Vasudevas gave rise to the Vaipavite deities known as Sahkarasapa, Pradyumna, and Aniruddha, as demonstrated by G. C. Pande, B. C. Bhattacharya, and Gopinath Rao. The cult treaties refer to this idea of "one in four" as caturvyuha or Visou caturmurtis.

As bhakti cult centring round Vasudeva was essentially monotheistic, the concept of one composite god was developed in which all these three entities were merged. The principle of vyhas involves the emanation of one deity from the other, whereas the term avatara (incarnation) is applied to the act of god coming down the form of a man or animal to solve the moral crisis. considered as divine emanations rather than divine persons. Sahkaracarya says that Vasudeva is the substance (paraprakṛti) while the other three are the resultant modes (kṛya) so that Saṅkarṣapa is the soul, Pradyumna the mind and Aniruddha the Ahankara, Ramanujacarya points out that the vyhas being divine are not to be identified with the human soul or mind or Egoism, Saṁharyaga, Pradyumna and Aniruddha preside over the

souls, minds and egos taken collectively As G. C. Pandes points out, the vyhas or emanations are part of pure creation The notion of pure creation implies the possibility of supernatural life, a life beyond the evils of this world.

Aparajitprccha is 12th century text on vastu Shastra, silpashastra and sthapatya. It deals with Nagara, Bhumija, Maru-Gurjara architecture. It also deals with iconographic features of deities which are arranged into sutras.

In the Vishnumurti lakshanam sutra 24 forms of Vishnu are portrayed. This sutra is amalgamation of early Vasudeva and Agamic Vaishnavism. 24 forms are textbook imagination.

Later iconographic features of four are stated. Shankha, Chakra, gada, and Padma, these features of four hands are given. The order they elaborated are: Dakshina Urdhva-Tasyadhas-Vama Urdhva-Adastatha, viz. upper right hand , then lower, the upper left and then lower right.

1. Vasudeva's order is given as Shankha, Gada, Chakra, Padma.
2. Samkarshana's given as Shankha, Gada, Chakra, Padma
3. Pradyumna's Shankha, Chakra, Gada, and Padma
4. Aniruddha's Gada, Shankha, Chakra, Padma.

Then the remaining twenty are given

1. Keshava: Padma, Shankha, Chakra, Gada
2. Narayana: Shankha, Padma, Gada, Chakra
3. Madhava: Gada, Chakra, Shankha, Padma

4. Govinda: Chakra, Gada, Padma, Shankha
5. Vishnu: Gada, Padma, Shankha, Chakra
6. Madhusudana: Chakra, Shankha, Padma, Gada
7. Trivikrama: Padma, Gada, Chakra, Shankha
8. Vamana: Shankha, Chakra, Gada, Padma
9. Shridhara: Padma, Chakra, Gada, Shankha
10. Hrishiksha: Gada, Chakra, Padma, Shankha
11. Padmanabha: Shankha, Padma, Chakra, Gada
12. Damodara: Padma, Shankh, Gada, Chakra
13. Purushottama: Chakra, Padma, Shankha, Gada
14. Adhokshaja: Padma, Gada, Shankha, Chakra
15. Narasimha: Chakra, Padma, Gada, Shankha
16. Achyuta: Gada, Padma, Chakra, Shankha
17. Janardhana: Padma, Chakra, Shankha, Gada
18. Upendra: Shankha, Gada, Chakra, Padma
19. Hari: Shankha, Chakra, Padma , Gada
20. Krishna: Shankha, Gada, Padma,